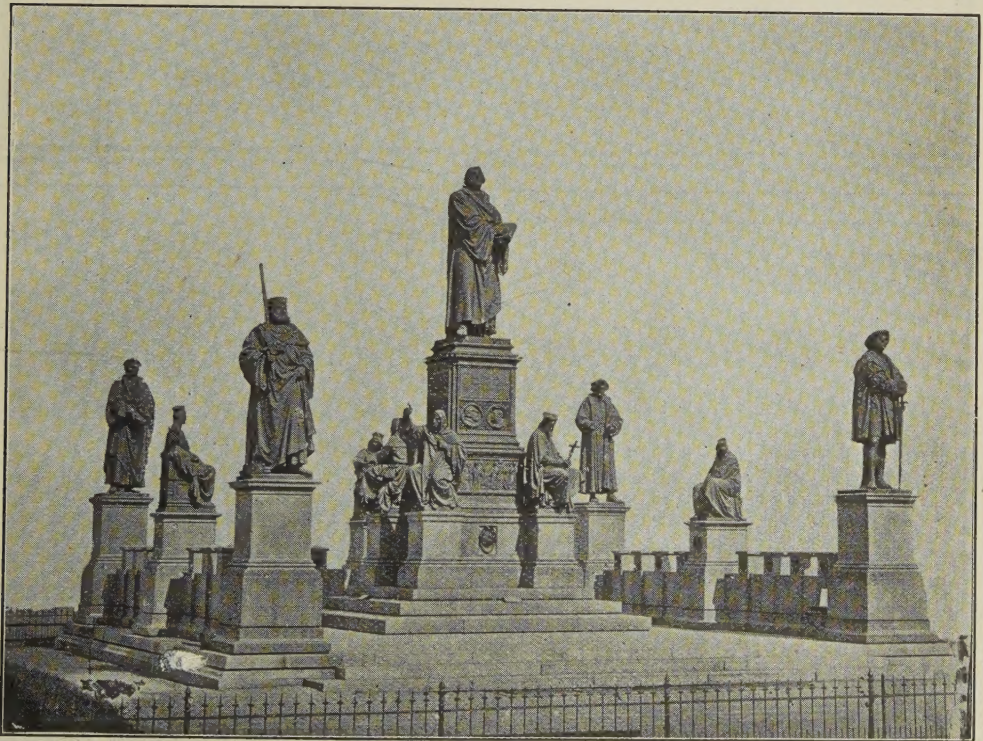


Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the
Luther · League · of America



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Luther League Review

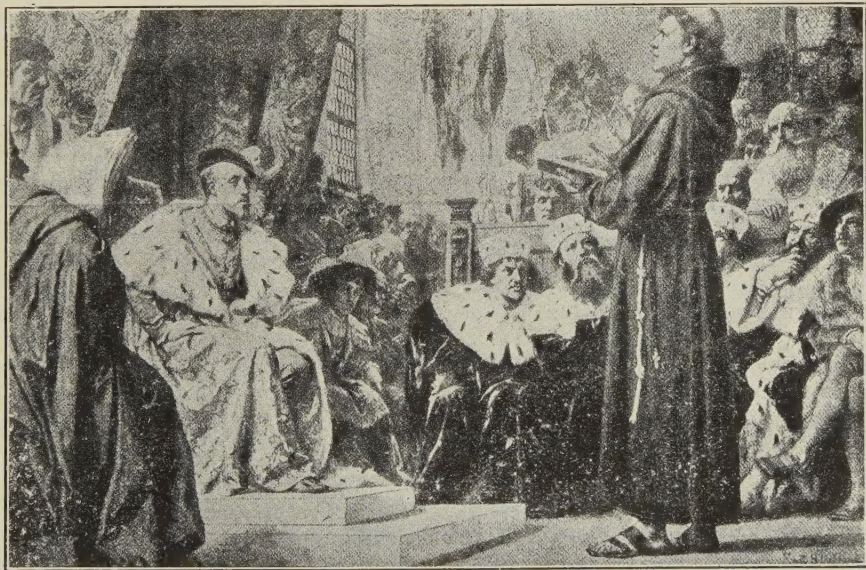
The City of the Dauntless Stand

THE city of Worms might more aptly be called "The City of the Dauntless Stand" than "The City of the Rose Garden," because that which gives it its chief fame was the dauntless stand made by Martin Luther before the famous Diet, April 18, 1521.

On Tuesday, April 16, he entered the city,

ther, the peasant's son, was to appear and make his defense.

We do not wonder, therefore, that on the threshold of the hall of the Diet, George von Freundsburg, the famous general of the Imperial army, laid his hand on Luther's shoulder and said kindly: "My poor monk, thou goest



LUTHER BEFORE CHARLES V, AT THE DIET OF WORMS, 1521.

Charles V and the Catholic Leaders at left, German Electors at right.

obeying the summons of the Emperor Charles V to appear before the Diet and make answer for his writings. The Diet of the German Empire was its legislative assembly, and was made up of three colleges, one of the seven electors, one of the princes, and one of the Imperial towns. There were also present at this Diet the legates of the Pope, Leo X, cardinals and dignitaries of the Roman Catholic Church. Before this brilliant assemblage Lu-

ther, the peasant's son, was to appear and make his defense. God will not forsake thee."

Luther, after entering Worms, lodged with the Imperial Marshal, Ulrich von Pappenheim. Unable to sleep, he spent a good portion of the night at the window in prayer and in gently touching his lute. There he won his battle

and gained the power to make his dauntless stand.

At 4 o'clock in the afternoon of April 17 Luther was summoned before the Diet. He was conducted thither by the Marshal, Papenheim. So great was the desire to see Luther that the people crowded the streets and climbed upon the roofs along the way to the Episcopal Palace, where the Diet was in session. Luther and his companions were compelled, on account of the crowds, to go through the gardens and alleys to reach the palace. Six o'clock came before he was admitted to the hall. Within and by the open doors and windows about 5,000 persons had congregated. Contarini, the Venetian Ambassador, says: "In a hall, seated on a chair of state, which was covered with gold brocade and overhung by a canopy of the same material, sat the Emperor. On the one side were seated all the electors, on the other the cardinals."

When Luther entered the hall he did not kneel down, as was expected of a monk when appearing before the Emperor, but stood bolt upright. In front of him he saw the pale face and sombre glance of the young Emperor, but twenty-one. On a bench before the Emperor lay copies of Luther's books. Before the great Emperor and such an illustrious audience, aware that against him were arrayed the most talented men of the Roman Church, not knowing what to expect, it is not surprising that, at first, Luther was much embarrassed.

Pointing to the books on the bench, a jurist from the retinue of the Archbishop of Treves, selected to represent the Emperor, asked Luther, first in Latin and then in German: "Martin, the Emperor has summoned you hither to answer—first, whether you have written these books and others published under your name; and, secondly, whether you will recant or abide by them." Jerome Schurf, Luther's legal adviser, called out: "Let the titles be read." When this had been done, Luther answered in a low and scarcely audible voice, and with a shaking of his head, betraying his embarrassment, that he had written them. His answer to the second question was: "Since your Imperial Majesty requires that I recant their contents, I would answer that this is truly a great matter, for it concerns everlasting life and relates to One who is more than anyone in this assembly; it is His affair and action. That I may not, therefore, mislead the poor Christian people

and myself, I beg to ask that your Imperial Majesty grant me a term for reflection and consideration."

The Emperor, after a short conference with the princes, granted the request, and gave Luther until 4 o'clock the next day for reflection. That night he wrote: "I shall not recant an iota, if Christ be gracious unto me." He used the time to deliberate upon his answer, which he felt would be a formal confession of his faith.

It was the night of the next day when he entered the hall, which was so packed that even the princes had difficulty to find places. All his embarrassment had vanished. His bearing was courteous, but with the confidence of one who had the fullest faith in the justice and ultimate triumph of his cause. His voice, clear, high and firm, was heard all over the hall. He opened his address by craving pardon if, in word, gesture or manner, he might violate the manners of court life, since his training had not been that of courts, but entirely that of a monk.

His books, he said, were not all of one kind. In some he had treated quite simply, and according to the Gospel, of faith and morals. Even his enemies acknowledged their truth and correctness. If he recanted these, he would be the only man condemning them.

The second series of his books, he continued, were written against the manifest tyranny and corruptions of the papacy. He could not recant these without conniving at wickedness.

"The third kind of my books are written against certain individuals who tried to protect Roman tyranny and to root out the form of serving God which I taught. I confess that against these adversaries I was more violent than was proper, for I do not make myself out a saint, nor do I fight for myself, but for the honor of Christ. These books, likewise, I cannot recant, for my recantation and retreat would strengthen the tyrannical wrath and mad government of the enemies.

Quoting the words of Christ, "If I have spoken evil, bear witness of the evil," he asked that they should prove his errors and overcome him with the evangelical and prophetic Scriptures. "I am ready, if convicted, to recall every error, and will be the first to throw my books into the fire." He had been warned, the day before, to reflect that discord, riot and rebellion might grow out of his teachings. To this he replied that divisions because of the Gospel are only what the Lord, who came not

to send peace, but a sword, had told us to expect. He pleaded with the Emperor not to condemn the Word of God, and ended by commending himself to the mercy of the Emperor.

A consultation followed between the Emperor and his counselors, after which Eck said: "The Emperor demands a simple, plain answer, one without horns."

It was then Luther spoke, dauntlessly, those ever memorable words: "Since his Imperial Majesty wants a plain answer, I will give him a plain answer, without horns or teeth (neither offensive nor biting). I believe neither the Pope nor the councils alone, since it is plain that they have often erred and contradicted one another. I am bound by the Scripture which I have quoted. My conscience is held by the Word of God. Unless I am overcome with the testimony of the Scriptures or with clear reasons, I cannot and will not recant anything, since it is dangerous and not safe to act, contrary to conscience."

The angry Emperor asked, through the official, whether Luther dared assert that councils could err. Luther answered: "Councils can err and have erred. For, since the Council of Constance decided in many points against the clear text of Holy Scripture, Holy Scripture forces me to say that councils have erred." A disputation began. The Emperor rose to conclude the session. Then, amid the confusion, the voice of Luther arose, exclaiming: "I cannot do otherwise. Here I stand. God help me!" Heroic words!

On those two days, the 17th and 18th of April, 1521, for "the first and only time, too, in German history, a man from the people firmly defended, in peril of death, the demands of his conscience before the Emperor and Diet. The effect of his dauntless stand and steadfastness upon the princes was great, immeasurably great upon the people." When Frederick the Wise, Elector of Saxony, came to his chamber from the assembly, he said to his intimates, full both of admiration and care: "Dr. Martinus spoke well in Latin and German. He is much too courageous for me." Even among those princes who looked upon his teachings with indifference or dislike respect and awe of the brave man increased.

Luther, upon returning from the grand assemblage to his lodgings, raised his hands to heaven and joyfully exclaimed: "I am through; I am through!" He had escaped out into the open from the hedge of thorns with which it was sought to surround him.

Though he was later excommunicated by the Pope and outlawed by the Emperor, he was free within himself, free from the shackles of Rome. He opened the way of freedom through the Gospel to countless multitudes.

To commemorate this epochal event, there has been erected a noble monumental group, after a design by Rietschel. It was erected in 1868. It is situated in the Luther-Platz, which, with its tasteful grounds, occupies the place of the former ramparts.

The monument is most noble, the grouping of the figures fine, and the bronze statues artistically conceived and wrought out. The massive platform, 50 feet square and 9½ high, bears in its centre a large pedestal, surrounded by seven smaller ones. Our picture gives a good idea of the memorial. On the central pedestal is Luther's commanding statue in bronze, 11 feet in height. A copy of this statue now stands before the Memorial Church of Washington, D. C. In his left hand Luther holds a Bible, on which his right is placed emphatically; his face, full of faith, is looking upward toward God. At the corners of the chief pedestal, in a sitting posture, are the four fore-runners of the Reformation—Huss, of Bohemia; Savonarola, of Italy; Wycliffe, of England; Petrus Waldo, of France. Without them Luther had not been possible; in Luther was found the man who grasped all that they taught, and saw clearly the fullness and simplicity of the Gospel, which crystallized in the doctrine of justification by faith.

On the side pedestals are Philip the Generous, of Hesse; Frederick the Wise of Saxony; Melancthon and Reuchlin. Between these, on lower pedestals, are three female allegorical figures—Magdeburg (mourning), Augsburg (confessing), Speyer (protesting).

The effect of this great memorial is extraordinary. The monument is worthy of the great Reformer, and worthy of the heroic deed that made Protestantism a reality.—Lutheran Young People.



It is said that the Romans had a practice of lighting up their tombs. In the tomb of Tullia, Cicero's daughter, when opened a lamp was found. These lamps could illuminate the catacombs only for a day, and that with a glimmering light at best, whose rays were confined to the walls of the catacomb. But the light Christ sheds upon the grave falls upon the vista of eternity and you can see immortality beyond. What a blessed hope this is!

"The Work of the Luther League"

BY OLGA T. NELSON

"OF the Church, by the Church, for the Church." Thus reads our motto. Our foundation is of the Church, in our object we stand by the Church, and our work is for the Church.

Bear in mind our object and our work are practically the same thing; our object becomes work when we put that object into practice. Therefore the first object is "to quicken in its members a clearer consciousness of Christian faith." This is to be obtained by encouraging them to a systematic study of Scripture; by directing their thoughtful investigation in the history, doctrines and practices of our Lutheran Church.

This is the grand object of the committee in arranging our Luther League topics, but it remains for the young Lutherans of the twentieth century to transform *their* object into *our* work.

When we recall the great harvest reaped hundreds of years ago by Fliedner, Muhlenberg and Harms, with their small bands of workers, we ought to realize the greater responsibility resting upon us in this age of progressive civilization and enlightenment. The fields are white unto the harvest. Many are the doors that are open. We must enter in and take possession.

We must be able to give an intelligent answer to those who seek to know the truth. Tell the world why we believe in the "Unaltered Augsburg Confession." Be able to give a reason of the faith that is in you in the home, in the Church and in the world. But where is this spirit of loyalty to be shown? The answer is: "Toward the Church and her institutions." The young men and women of our *Lutheran* Church should attend our *Lutheran* institutions. The Luther Leaguers ought to be more liberal in their contributions to our colleges and seminaries.

A further object is to promote practical Christian life. The means toward this end are: "By enlisting their active interest in the various departments of congregational work." Yea, truly, the departments of congregational work are many. At home in the congregation is the best and most effective field for the Luther League, namely, the task of keeping our Lutheran youth loyal after confirmation. The catechumen is but stepping from the catechetical class to the Luther League. The instruction

received heretofore goes right on and we begin to study the deeper doctrines of our Church.

While the confirmation vows are fresh in the youthful mind the Luther Leaguers must gather in the confirmant and train him for active, faithful, Christian service.

All the Leaguers ought to be more wide-awake concerning our missions at home and abroad. It is also the work of the League to train young men and women for teachers in the Sunday school. What a comfort it is when we know that a teacher has been trained in the Luther League! He is then thoroughly acquainted with the history, doctrines and usages of our Lutheran Church. If all Sunday school teachers were active, earnest workers in the Luther League, no pastor would have occasion to fear the "higher criticism" which is sapping the life blood of our churches at the present day. From such a membership the Luther League also hopes to be able to furnish an efficient and sufficient band of volunteer candidates for the ministry of the Word and the ministry of mercy. Inasmuch as the field is so great and the harvest so ripe, it is the duty of the League to develop volunteers. When our country calls for volunteers our young men offer themselves to go into the thickest of the fray. If they love their country they go and fight till the victory is won. The Church, then, as a holy institution, has a right to demand as much, if not more.

Luther Leaguers, this is a question of vital importance! Is it not high time for the young Lutheran to study for the holy ministry when every day the Macedonian cry comes from all parts of the country? Never before in the history of our Church have appeals for help in the establishment of new missions been more numerous and more urgent. Never before has the harvest field seemed greater, whiter or more hopeful. Pray to the Father before choosing your vocation in life and see if he does not want you to work in His vineyard.

Then there is the misery of mercy. Again we must look to the Luther League. The merciful Saviour calls upon each and every one of us to assist in this deaconess work. You can aid by your prayers, your means, and, where it is possible by the willing surrender of your life in making the Church of the Re-

deemer the great comforter and sympathizing friend of all the sons and daughters of sorrow and affliction. Aid this great movement of mercy and "receive the cause worthily as becometh saints."

With such a membership the Luther League hopes to wield an influence on public sentiment and public morals in every community where she is planted. The Luther Leaguer, then, has a work in the world. Then it is the duty of every Luther Leaguer to be a living example of the faith which has saved us. In whatever station of life we may be placed let us show to the world that we have been with Christ. Let us do all in our power to spread the Word of God or it will be taken from us, even as it was taken from the Jew and given to the Gentile. Let us spread salvation! May

we work ere the day of grace be indeed! And when we read of the movements in the home and foreign field, and of the glorious additions made to our Lutheran Church, may every heart throb with pride as we utter the prayer, "Thank God I am a Lutheran!"

"Be strong!

We are not here to play to dream, to drift,
We have hard work to do and loads to lift.
Shun not the struggle—
Face it, 'tis God's gift.

"Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on!
Tomorrow comes the song."

The Two Ministries

BY REV. G. H. GERBERDING, D.D.

WHEN we speak of a ministry we generally think of the ministry of the Word, This, in the minds of most people, is *the* ministry—the only one of which they know. And certainly the ministry of the Word is a high and holy calling. There is none that is higher. That was a most instructive and beautiful incident that was noticed at the first inauguration of President McKinley. After he had taken the oath of office he stepped down and, first of all kissed his aged mother. With tearful eyes she looked up and said: "Well, I had once hoped that William would become a bishop." Her son had just been inducted into the highest, the proudest and most honorable civil office in the world. But she, good saint that she was, thought that he might have reached a higher office; he might have become a minister of the Gospel.

Was she not right? Yes, the office of the ministry of the Word was exercised by Christ Himself. He is the origin and source, as well as the founder of this New Testament office. The minister of the New Testament is, in an important sense, a successor of Christ. Christ carries on His official work in the Church to-day through the Gospel ministry. Truly, "if a man desire the office of a bishop, he desireth a good work."

The minister may well say: "I magnify mine office." But he may also say: "Who is sufficient for these things?"

"'Tis not a work of small import

The pastor's care demands;

But what might fill an angel's heart,
And filled a Saviour's hands.

The watch for souls for which the Lord
Did heavenly bliss forego,

For souls which must forever live

In rapture or in woe."

Oh, how much our Church needs good ministers of the Word. "Able ministers of the New Testament," men called of God and of the Church, men after God's own heart, men who have in them "the same mind that was also in Christ Jesus." We need men ever ready to do and to dare, to work and to win, to spend and to be spent, to sacrifice and to suffer, men who ask not for worldly reward and glory, who count it reward enough and glory enough to be permitted to serve Him who loved them and gave Himself for them, who washed them from their sins in His own blood and desires to make of them kings and priests unto God forever.

Such are the men that we need to prepare themselves for the ministry of the Word. It is simply wonderful how the great West is opening up for English Lutheran Churches. Our Chicago seminary ought to have a hundred students every year to supply the Western field. Let all earnest Luther Leaguers pray earnestly to the Lord of the harvest that He may send laborers into these fields ripe

for the harvest. Let every League keep this matter ever before its members. We look to our Leagues to furnish the quantity and the quality of the men that are needed to make our dear Church the leading Church in the West.

But there is also another ministry. It also is divine in its origin. It also was exercised by our blessed Lord. Those who rightly bear its office are also successors of the Lord Jesus and carry forward the work He did when visible on the earth. There is a ministry of mercy.

Jesus not only preached the Word, but He also went about doing good to the bodies of men. He healed their diseases, comforted their sorrows, soothed their sighings, stilled their sobbings and dried their tears. He gave them "beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness."

The true deaconess is a successor of the Saviour. She carries forward His work. Her office also has divine warrant. In Acts vi. we read how the ministry of mercy was separated from the ministry of the Word. The first ministers of mercy were men. They were called deacons. Their qualifications are laid down in Acts vi. 3, and in 1 Tim. iii. 8-11.

As the work of mercy among women was often unsuited to men, pious women assisted the deacons. So, gradually and naturally, the office of women deacons or deaconesses arose. In Rom. xvi. 1, Phœbe is called a woman deacon. This is what the Greek words mean. She was a parish deaconess in the "Church which is at Cenchrea." She was "a succorer of many"; even of Paul himself when he was in some kind of bodily affliction. She was ever ready to aid Paul in his labors among the poor and neglected. In 1 Tim. iii. 11, we find the qualifications for a "woman deacon."

The early Church, the Church in her first

love, made much of the ministry of mercy. It worked hand in hand and side by side with the ministry of the Word. In the Church at Constantinople the golden mouthed preacher, Chrysostom, had forty deaconesses helping among the poor, the sick and the fallen of the city.

This blessed ministry became perverted and lost as the Church grew worldly, corrupt and unsound. Through the mercy of God this apostolic office has been restored to the Church. It is a coming glory and power for our Church. Our dear Church has a place for consecrated womanhood. There is an open door and a wide field for the young woman who desires to give her whole life to that blessed Christ who loved her and gave Himself for her.

But how few are the candidates for this blessed office! Why can we not get more? Is there less earnestness, less consecration among our American than among our German and Scandinavian girls? We are not ready to believe it. We believe that there are thousands of good, consecrated girls, who do not know what to do with themselves, who sigh for a vocation, who would be glad to enter this open door did they know about it and properly understand it. But no man hath hired them. They do not know. We look to our Luther Leagues to bring and keep this holy calling before our young women. We look to our Leagues to furnish the candidates for our motherhouses to prepare for deaconess' work. Let every League study the subject. Write to our motherhouses for tracts, pamphlets, books and information. Give us a sufficient number of the right kind of ministers of the Word and ministers of mercy, and then will our Church go forth as the morning, bright as the sun, clear as the moon and terrible as an army with banners.

John's Accident

BY REV. ARTHUR E. GRINGEL

ONE evening as John Darrows was coming home from young people's prayer meeting a conflict deep and strong was waging within his breast. At the meeting Mr. Gills, an old friend, had stated that Christ alone could give peace, joy and happiness for heart and home; that men who sought elsewhere for these blessings, and relief from the ills afflicting them, were sure to be disappointed.

John had not lived a very happy life during the last few months. Early in the autumn work had been suspended where he was employed. Weeks came and went, but all John's efforts to find employment elsewhere proved unavailing.

While in search of work he had formed the acquaintance of several men who, like himself, were out of work. They had lured him by de-

grees into the saloon and into the drink habit. It was a little over three months ago tonight that John came home drunk for the first time since he had been married. He remembered the look of astonishment, despair, and agony his young wife gave him that evening. It was more difficult than ever after this to find employment; for John was a truthful man, and when asked, "Do you drink?" he replied, not without a sense of shame, "Yes, sir"; which closed many doors against him.

This made him irritable, fault finding, and disagreeable to his friends. His wife especially suffered from his cutting, impatient remarks. John had seen her shed many tears because of his behavior toward her. He realized that his home and heart were bare of peace and happiness. He had resolved to reform, give up his drinking habits, be more patient, kind and less quick tempered towards his wife.

About a month ago tonight he had endeavored to begin this reform? But he soon found that his habits—sins we must call them—controlled him rather than he them; that, try as he would, he found himself as badly off tonight as ever. He realized that in and of himself it was impossible to overcome evil and do good.

Therefore, when Mr. Gills said at the meeting that those who sought for relief from the ills of life anywhere else than in Christ would be disappointed, John felt the veil of darkness lifted from before his eyes, and realized why he was still a slave—that word expresses it exactly—a slave to his sins.

Then when Mr. Gills said that alone in Christ we could find peace, joy and happiness for heart and home, John felt that a new way to obtain what he had sought in vain elsewhere was pointed out to him. When after that the pastor of the church quoted Paul's words, "I can do all things through Christ, who strengthened me," and told of many who were addicted to sin, but had become more than conquerors over sin through Christ. John felt constrained to try this remedy. He had not fully made up his mind to do so when he left the church. On his way home now he thought of his sins, and as is usual in such cases, Satan magnified them, so that John seemed appalled by their magnitude.

"Is it possible," murmured John as he walked slowly homeward, "that Christ can help me to overcome my desire for drink? I have tried medicinal remedies, tried to give up

gradually, but always failed"; and his heart grew sad at the thought. "Can Christ help me to conquer my temper? I never could do that, although I resolved to do so often before. But——" and he almost stopped short in his walk—"I never tried in Christ's name. The minister said that through faith in Christ all things become possible; and then they sang 'Faith is the Victory.' I'll try it."

John started, for he had said these last words aloud with such an emphasis that it startled him. He thought again of the past three months; tears came to his eyes as he murmured: "God, have mercy on me; Jesus help me! Lord, give——" but whatever petition was in his heart, it never reached his lips, although it reached heaven; for just then a cry of alarm was heard by the passers-by on the street as a trolley car struck him in the side, throwing him forward some distance, where he lay unconscious for some time.

"I rang the bell, and stopped the car as soon as possible," remonstrated the motorman to the policeman who had appeared, "but he seemed to be dreaming; he paid no attention at all, but walked slowly across the track, right in front of the cars."

When the physician who had been called examined John he found a rib and the right leg broken, besides other slight injuries. John was taken to his home. The next morning he recalled his religious experiences of the preceding evening. He remembered his resolution and his prayers. He called his wife and told her his story.

Tears came to her eyes; he assured her that he meant to keep his word this time, and requested her to pray for him. John saw her turn to the window and raise her eyes towards heaven, but he did not hear the whispered prayer, "Lord Jesus, I thank Thee that at last Thou hast answered my prayers."

It was several weeks before John was able to be up and around again. When he did emerge from his troubles he was richer, better, more faithful, more helpful, more filled with a heartfelt delight in God's will, more able to make a true answer to God's great wonders of love. He was soon at work for the railway company whose car had injured him.

One evening, just before family worship, John turned to his wife, saying: "Millie, I believe that accident which occurred the evening I decided for Christ was an answer to my prayer. While I was detained by my illness

at home here I found it much easier to overcome the craving for drink, and cultivate a sweet temper. Thus with God on our side, only good came out of our trouble. I may be mistaken, but the more I think over the matter the more firmly I believe that the Lord answered my prayer in that way. We have

learned, at least, that 'all things work together for good to them that love God.'

When they went to young people's prayer meeting the next Sunday evening, John and his wife were able to tell from their own experience "How to get good out of our troubles."



From the General Secretary

THE stability of the young people's work depends upon its being built into the Church. By this is not meant that the organization of young people is to be rigid and destitute of mobility. There must be adaptability. But this work requires as a working principle firmness, and in character it requires constancy. This is a word for Luther Leaguers, especially for officers and committee workers. Whether it be government or man, success depends upon stability. "He that wavereth is like a wave of the sea, driven with the wind and tossed." This want of equilibrium in a church society, or committee, or officer, is very unfortunate. Permanent success will depend in no small degree upon strength of principles to stand without being overthrown, and on steadfast resolution to adhere to a purpose. This sentence is gleaned from recent reading: "More and more the Church will be recognized as the one supreme organization, and as having an indisputable claim on the love and the loyalty of all mankind, because of its standing for the highest and deepest things." And the future of any and all young people's work depends upon adhering to the original idea of the Luther League—"near the Church." The strength of this work is not in being separated from the Church, but in being built into the Church. Pastors, officers and committees cannot emphasize this too much. We need to be buttressed into the Church; not that the Church needs this prop, or faith this support, but it is the doctrine for the authority of the existence of a young people's society.

In Northeastern Nebraska, and in Sioux City, Ia., we found some very active young people's societies. The future for our Lutheran Church in Sioux City is most propitious. The already large Lutheran population is being increased by the constant addition of many Norwegians. A hopeful sign is that our Norwegian pastors are alive to the situation. In St. Peter's the Norwegian Lutherans have one

of the handsomest church edifices in the West. A new Swedish Lutheran work is soon to be inaugurated. By the advent of Rev. W. S. Dysinger, formerly of Logansport, Ind., this city has gained a valuable and experienced Luther Leaguer. We have one regret in this connection; that is, this gain for Sioux City has deprived the Luther League of Indiana of its worthy president.

Slater, Ia., is the centre of a great Lutheran population. Notwithstanding the bad weather and the hard ride from Slater to Kelly, we were surprised by a large and appreciative audience. It took four hours to make the trip from Slater to Kelly and return, a journey the pastor usually makes in about an hour. A good audience was present at the rally at Slater, and under the circumstances great credit is due those who were present. We were not surprised, however, as there are a number of enthusiastic Leaguers here. The rally at Cambridge was interesting, and our beautiful Lutheran church was comfortably filled. We especially enjoyed the conference after the rally with the officers and members of the League. We returned to Slater in time to meet with the Executive Committee of the Luther League of Iowa.

Ten days were spent in Chicago in a regular Luther League campaign. Meetings were held in the different local sections of the city, and there was an effort made to give a systematic presentation of the work of the League. Three features of this campaign were interesting to us: First, the mid-week Lenten services in the retail business centre of the city under the auspices of the Luther League of Chicago. The hall was filled and the interest was deep. Said one of the prime movers in these meetings: "We had noticed for some time that a large percentage of those who attended the Episcopal Lenten services were Lutherans; and we thought if the League would take hold of it we might try to hold our own Len-

ten services down in the city during these weeks. It is needless to say they were a success." Second, a meeting of the officers and members of committees of the Chicago District League, presided over by President M. A. Munson, who gave it direction, and where the purpose was to consider some of the difficulties in the work of the League in a great metropolitan city and to devise plans for more progressive and aggressive work in this Lutheran stronghold. Third, the opportunity so kindly afforded by the Rev. Dr. Weidner of speaking at length to the student body of the Chicago Seminary on the work of the Luther League. We will long remember the doctor's cordial introduction and the kind reception by the students. This seminary is doing an important work and is exerting great influence in this part of the country. All the professors and students are greatly interested in the Luther League.

LUTHER M. KUHN.

The Leader in the Meeting

BY REV. LUTHER M. KUHN.

Many practical questions are suggested by the League prayer meeting topics. This gives the leader of a meeting something to do. He should carefully study the details of the prayer meeting he is to conduct, and try to settle some of these questions. He may suggest a specific point for answer to various members, studiously avoiding untimely discussion and criticism. Let him approach the subject from an affirmative and spiritual side, and invite the pastor to give a résumé of the discussion.

It is within the leader's rightful province to give character to the meeting. In it he is as powerful as the Speaker in the House of Representatives. For example, he may make it spiritual, and give it point by selecting hymns and offering prayer with a soul winning purpose. Aim at a mark, and hit it. To do this the leader cannot wait for the inspiration of the meeting. Such a leader should be pointed to the ant, one of the four things mentioned in Proverbs, the thirtieth chapter, which are little but exceedingly wise.

Personal magnetism is needed, and this is not so much the allied property of the black arts as it is the secret of communicating your own energy, impressing and attracting the audience by the power of your personal enthusiasm for a subject or a cause. This power is lost if the leader waits for the electric current of the meeting to awaken his own inspiration. He will discover, when it is too late, he will

need all the power to awaken his own inspiration, instead of himself being the battery sending currents of thought and spirit into the meeting to make it a power. He should go down into the pool to trouble the waters so the blessing may come to others.

Without life and spirit in the leader the meeting fails of pointedness, and the practical questions often are left as doubts in some minds. The only point is a poky prosy prayer meeting, to my mind, is an opportunity lost; the sad epitaph of far too many meetings. Give the meeting the inspiration of thorough spiritual preparation. Be fervent in spirit, serving the Lord.

Stringing the Bow

BY REV. LUTHER M. KUHN.

How shall I prepare for the meeting? Bible in hand, carefully think over the subject to learn the Scripture teaching. Besides this read everything you can bearing on the subject. Often you will be surprised how much there is to be had on the topic near at hand. Your mind in this way will be stimulated.

Remember you are after points. If you are attentive to your reading suggestions will crowd upon you. Get thoughts; something that bears your own trademark.

Do your own thinking. Speak your own thoughts. Do not substitute for your own remarks something clipped from a paper or an extract from a book. You may use it, if it is appropriate and you so desire, as a part of your address, but to substitute it for the whole may leave on some the disagreeable impression that you are lazy. No matter how excellent the article, nothing can take the place of your own words. One or two fresh, crisp thoughts, expressed just as well as you can in your own language, is the thing to give the meeting a good lift.

Do not worry yourself nervous or sick about effective illustrations, fine phrases and elegant diction. A dictionary diet may not agree with you, and you will be more forcible and natural by using your plain everyday language. Illustrate, if you can, in an original way, but if you cannot do so express the thought and then stop.

When you have driven your point home, stop. Be brief. There is no exception to the rule. Verbosity is a fatal disease to any meeting. Ten minutes ordinarily is an elegant sufficiency. No one can afford to be like an eight day clock at a meeting of an hour's

Luther League Topics

Exaudi.

June 4, 1905.

Rid of Rome

(Eph. 6: 10-20.)

Missionary Topic Reviewed by Prof. Wm. Wackernagel, D.D.

The law of Austria since 1867 grants to every subject of the Emperor liberty of conscience. According to its article every Austrian having attained his fourteenth year of age has the right to choose for himself to which religious belief he prefers to adhere, and the State authorities will guarantee to him free exercise of his religion. The letter of the laws reads correctly, but "paper is patient," as the Germans say.

Austria is a constitutional monarchy, but the real "power behind the throne" is the Romish priesthood, to whom liberty of conscience is an abomination. Austria has a public school system, but the priests are domineering it; the school directors are their creatures. The priest who, by the law of Rome, is also the judge of his parishioner's conscience, and has him or her in his power. The citizens' votes are influenced by the priests, who make life uncomfortable to those who use their own judgment. The higher clergy in Austria are intimate with the high officials, and use them in the interest of the Church of Rome. This is the case with the Hapsburg dynasty, which has always been "spiritually" advised by fanatical priests. The present aged Emperor is a good man, but he is not his own master; his heir apparent is a docile pupil of the Jesuits. The lower priests must do their bishops' will, and the lower officials dare not say a word against the rulings of their superiors, be they ever so unjust and unconstitutional, with respect to liberty of conscience.

The higher clergy in Austria is furthermore wielding great influence by its enormous wealth. The archbishops of Prague in Bohemia, Olmuetz in Moravia, Linz in Austria, etc., are the largest landowners in the Empire, and their income is equal to that of reigning princes. They live in great state and are always out for more capital and property. The people whose shepherds they ought to be are getting poorer and poorer.

The Roman Catholic clergy in Austria have always opposed the public school system and promoted ignorance and superstition. They

keep that up by the numerous feast and fast days and saints' days and pilgrimages, taking the poor people away from their work and the poor man's penny from his pocket. Austria could be the wealthiest country in Europe, for its soil is fertile, its mountains are full of mineral treasures, its rivers could furnish water-power for hundreds of well paying industries, but the people are not educated to make use of these means of prosperity. Most of the industrial enterprises in the country are owned and managed by Germans, Swiss and Britons. In this respect, as in others, Austria is like Spain—and both owe their "back number" condition to the Romish priesthood.

Austria is not a German country like Prussia or Bavaria. Austria proper, Styria, part of Karintia, part of Tyrol, of Moravia and Bohemia are German, but in other parts of the State (excluding Hungary altogether, as it has a constitution of its own) the Slavish element is strong and united and hostile to the German element, because the latter is more intelligent, more industrious, more progressive and more loyal to the Emperor. The priesthood is "lording it" over the Slavs at their hearts' content.

We will not speak here of the evil lives of many men unworthy of their calling. Far worse than political tyranny and social degradation is the religious perversion practiced by the priests in the name of religion. The Word of God is not heard and heeded, but the voice of man in priestly garb is heard everywhere demanding obedience. As in Italy and France, so in Austria intelligent men are estranged to the church; although they keep up their connections by paying their dues, they turn their backs on the priests and let the women and the children and the peasants go to church and rote the rosary. The Gospel is not known to them. How can a church which wants to be a kingdom of this world have any motive to preach of Christ, whose kingdom is *not* of this world?

The Protestants in Austria, who are only 2 per cent. of the whole population, are "tolerated" since 1781 and placed on equal footing with the Romanists since 1861 by a law which is virtually disregarded by the priests and the officials in their power. It was not always

so. The Reformation had come early to Austria and had been accepted by the great majority of the people. Vienna as well as the mountain lands had become Lutheran. More than nine-tenths of Austrians belonged at that time to our own household of faith. But Emperor Ferdinand II, a bigoted disciple of fanatical Jesuits, had taken a great oath to root out the accursed Lutheran heresy from his lands; he would rather be lord of a desert than of a land full of heretics. The Jesuits were the leaders in the terrible counter reformation from 1578, which lasted until long after the Thirty Years' War. Think of the banishment of 30,000 Salzburgers in 1732, and of the Zillerthalers of Tyrol in 1837. What Austria lost in population was gained by Protestant States. The priests had succeeded in turning out the Gospel and making the will of the Pope the law of the land.

The "Los von Rom" ("Rid of Rome") movement is of recent date. It did not take a definite shape before 1898. What did the men who started it want? They wanted to be Christians in spirit and in truth, a thing impossible in Romish Austria. They wanted to have pastors from among their own people whom they could trust and not the emissaries of a haughty bishop. They wanted to have worship in their own native tongue, not in Latin. They wanted to get rid of human traditions often contrary to the Word of God. They wanted to get rid of the hard yoke of priestly tyranny. They wanted to protect their families from the intercourse with unholy men, wolves in sheep's clothing.

The "Rid of Rome" movement in Austria was not an abortive enterprise. It means something that 40,000 men and women, all of whom, belonging to the intelligent middle classes, have left an all powerful church and joined the despised, maligned and "accursed" Lutheran Church; braved vicious persecution, risked loss of place and occupation and gain from enemies and slanderers, built houses of worship and parochial schools, and called pastors and teachers. Nay, it was and is, a heroic undertaking, an act of great faith deserving the full and active sympathy of their brethren in the faith abroad who are living at peace with all men and in ease. Since 1898 nearly 200 places of Lutheran worship have been opened, forty of which have given way to churches. The seventy pastors, many of whom were sent and are supported by friends of the cause abroad, are doing the work of three

times as many evangelists. The movement is gaining recognition among the thoughtful; many well meaning men of public reputation, as, for instance, Austria's greatest novelist, Rosegger, are outspoken in their favorable opinion. The best known laymen among the "Rid of Rome" men, Dr. Eisenkolb, a member of the Austrian Parliament, is fighting the clericals with might and main, obliging them to treat the movement respectfully.

In December, 1617, the Lutheran Church at Klostergrab, in German Bohemia, was torn down by the order of the Jesuits. This was the starting point of the Thirty Years' War, the purpose of which was to make all Germany Roman Catholic again. In April, 1902, there arose on the ruins of that old church a new one, not a Catholic, but once more and forever a Lutheran church in spite of priest and constable, for God was the refuge and strength of the builders.

Whitsunday.

June 11, 1905.

The Pentecost of the Gentiles

(Acts 10: 34-48.)

Biblical Topic Reviewed by Rev. C. Armand Miller.
D.D.

Questions to be answered in brief papers.—Can you show the Personality and Deity of the Holy Spirit? How did the Holy Spirit come and how does He now come to men? What are the evidences that we have received the Holy Spirit?

Lessons for our own lives: 1. *Thank God for the gift of the Spirit to the Gentiles.* We cannot understand the surprise with which the early disciples heard the news that to the Gentiles also God had given His richest gifts. To us the idea of a religion that was merely national or racial is utterly strange. But to the Jews it was almost impossible to think that God cared for any other people than themselves. He had indeed chosen them to be the custodians of His revelation and the channel of His grace for others. But that He had chosen them, not for themselves alone, but in order that true religion might not disappear from the earth, and that through them all the nations of the earth should be blessed was a truth neither understood nor welcomed. It required a vision from Heaven to convince Peter. The question had to be fought out in a council of the Church at Jerusalem. (Acts xv.) If, today, the thought of a God who is the Father of all, and of a religion that is freely offered to all, is the familiar conception of all men, it is only because Christ not only

made His will so plain, but also sent His Holy Spirit, in manifest blessing, upon the Gentiles. This was the fact which brought conviction and was decisive to the leaders of the Church. (See Acts xi., 2, 17, 18, and xv., 7-9, 14.) We are of the spiritual succession of Cornelius. It is ours, especially to thank God for the gift of the Spirit.

2. *He comes today, as then He came, through word and sacrament.* "While Peter yet spake, the Holy Spirit fell on those in the house of Cornelius." It is through the Word, the primary and essential means of grace, that the Spirit came on this Pentecost of the Gentiles, as it was through the word of Christ's promise which, in earnest prayer, they were pleading, that He came upon the disciples gathered in the upper room on the first day of Pentecost. And He entered into their hearts fully to regenerate and to confirm them through the Word connected with the water of baptism. We have that same Sacrament of Baptism, through which men "receive the gift of the Holy Spirit." (Acts ii., 38.) We have that same Word. There were peculiar and extraordinary manifestations of the Spirit given to them, but they had no advantage over us in the presence of the means through which the Holy Spirit always comes. If we neglect those means, if we think little of our Baptism and of the grace it brings to us, if we despise the Word and leave it unread and do not willingly hear and learn it, then our Heavenly Father must understand that we do not want the Holy Spirit to be powerful and precious in our lives. God forbid that we should thus cast aside eternal treasures.

Trinity Sunday. June 18, 1905.

The Holy Trinity

(I Cor. 12: 4-6.)

Biblical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers.—What is the doctrine of the Holy Trinity? Why do we believe and teach this doctrine? What evidences of the faith of the Church concerning the Holy Trinity are to be found in our Liturgy, especially in the morning service? What is the special work of each Person in the Holy Trinity? (See Luther's Catechism, "The Creed.")

Lessons for our lives: 1. *We need the revelation of God in Three Persons.* Great thinkers like Bishop Martensen show philosophical and metaphysical reasons which confirm the doctrine of the Bible on this subject.

We would never have attained to the conception of the One God in Three Persons without the teaching of the Word of God. Yet we feel the need. We must have a Father in Heaven. If we are sinners, lost and condemned, we must have a Divine Saviour, an atonement made by God, to be sufficient for our redemption. And we must have a Teacher and Revealer, Who with Divine wisdom and power will enable us to "believe in Jesus Christ, our Lord, and come to Him." Omit the work of any one of the Divine Persons and the whole plan of redemption falls to the ground, our hope is gone, and we are left to our own strength, our own resources. Abandon the doctrine of the Trinity and we lose our Lord. Christ is not God, not even a good man, for He testified of Himself again and again that He was God. The doctrine of the Trinity is interwoven with the very essence of our Christian faith. It is not immaterial, but fundamental. Whoever rejects it rejects Christ, and is no Christian.

2. *The doctrine of the Trinity is entwined with every part of Christian life and worship.* You were baptized into the fellowship of the Triune God. Not in the name of the Great First Cause, or of the Universal Father, or of the Absolute, or the Unknowable, but into the Name of the Father and of the Son and of the Holy Spirit. When you pray, the Spirit within you maketh intercession for you (Rom. viii., 26) while you supplicate the Father, in the name of His dear Son. When you worship with the congregation, your first word is to declare with your "amen" that all your devotion is in the name of the One God in Three Persons, and again and again in the service homage is offered to the Triune God, until, at the end, you receive the blessing of that same God Who is Father, Son and the Holy Spirit. He is our God, none other. Let men worship what or whom they will, the God of revelation, the God of the Scriptures is the God Who has taught us to adore the Holy Trinity in the undivided Unity.

First Week After Trinity. June 25, 1905.

The Diet at Augsburg

(II. Tim. 1: 12-18.)

Historical Topic Reviewed by Rev. John Brubaker, D.D.

Charles V, Emperor of Germany, issued a proclamation for a general diet or national convention to meet at Augsburg April 8, 1530. The time of meeting was delayed until June 20. One of the two important subjects to be

considered was the religious controversy that agitated the Empire, and had resulted from the Reformation movement. The Emperor was committed to the Catholic cause. It was necessary for the Protestants to have a prepared statement of what they regarded the essential teaching of the Scriptures. John, Elector of Saxony, who was a firm supporter of the Protestant cause, directed the four principal theologians of Wittenberg to undertake this work. After the articles were prepared and presented to him, he entrusted to Melancthon the final and definite arrangement of the Confession. Luther expressed his hearty approval of it when it was submitted for his judgment.

The Diet opened in the town hall in the midst of great magnificence. The Romanists wished to prevent a public discussion of the religious question, but the Emperor, finding that he could not avoid granting the Protestants such a hearing, notified them to have their Confession ready for presentation on June 24. It was signed by the elector, princes and deputies, who believed it to be a faithful expression of the true teaching of the Gospel, and resolved to stand by it at the risk of any consequences. Instead of permitting them to read it in the large town hall, the Emperor appointed the chapel of his palace as the place for its public presentation.

It was a most august and important assembly. Charles occupied his throne and about him were electors, princes, chancellors, deputies and ambassadors. The two chancellors of the elector, Brück and Bayer, advanced to the middle of the chapel and stood before the throne, holding in their hands, the one the Latin and the other the German copy of the Confession. The Emperor directed that the Latin copy be read. "We are Germans," said the Elector of Saxony, "and on German soil; I hope, therefore, your Majesty will allow us to speak German." Again the Emperor had to yield and an important point was gained for the Protestant cause.

Then Bayer read the Confession in a clear, loud voice, so that even the many who stood without the palace could hear. The reading and explanations occupied about two hours. The Diet gave the most marked attention throughout. It was a joyful day for the Protestants. The historian says of it: "This was destined to be the greatest day of the Reformation, and one of the most glorious in the history of Christianity and of mankind." Lu-

ther wrote concerning it: "I am overjoyed that I have lived until this hour, in which Christ has been publicly exalted by such illustrious confessors and in so glorious an assemblage."

After the reading of the Confession Chancellor Brück presented the two copies of it to the Emperor's secretary. The Emperor requested the Protestant princes not to publish it, but he himself sent copies of it to the various courts and thus it was translated into the different languages of Europe and its general circulation followed, a result that he had aimed to prevent, but was instrumental in bringing about. The effect which it produced was most favorable to the Protestant cause. As D'Aubigné says: "It destroyed the prejudices that had been entertained, gave Europe a sounder idea of the Reformation, and prepared the most distant countries to receive the seeds of the Gospel." This first and mother Confession of Protestantism had a most powerful influence in shaping the character of other Protestant confessions.



Evidence of Forgiveness

God has given us sufficient evidences that our sins shall be forgiven, namely, the word of the Gospel, Baptism, the Lord's Supper, and the Holy Spirit, in our hearts. But it now becomes necessary for us to give evidence that we have truly and actually *received* the forgiveness of our sins. *That* evidence is furnished by us when everyone of us from his heart forgives his brother's trespasses.—Luther.



Trust Christ! and so thy soul shall no longer be like "the sea that cannot rest," full of turbulent wishes, full of passionate desires that come to nothing, full of endless moanings, like the homeless ocean that is ever working and never flings up any product of its work but yeast foam and broken reeds—but thine heart shall become translucent and still, like some landlocked lake, where no winds rave nor tempests ruffle; and on its calm surface there shall be mirrored the clear shining of the unclouded blue, and the perpetual light of the sun that never goes down.—Rev. Alexander MacLaren, D. D., in "Music for the Soul."



Bishop Brent says: "The only living religion is that which is missionary, and the church which is most persistently and courageously missionary is the one that will have the deepest, as well as the widest, power for good."



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Edited by E. F. Eilert,

WITH

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Editorial

A sad thing is the failure of faith. Men frequently fail where they are strongest. Often the failure of faith is marked by either departing from strict obedience to God's law, or in want of self control, or by misapplying credit to one's self clearly due to God. Thus anger is sinful. An exhibition of temper is often an open door for the use of hard language. This is neither a sign of refinement nor an indication of sound judgment. A firm faith may have besetting weaknesses, but is not likely to abrogate one's relation to God by giving way to covetousness, or anger, or self will. Advanced thought often is little else than this failure of faith to do God's will.

God often demonstrates His holy character by His treatment of the very sins that grieve Him. Difficulties may be God's opportunity. Like in His dealings with Moses and the children of Israel at the water of Meribah, He may test you to reveal His goodness to those who complain. The very penalty the greatest must pay for insubordination proves the importance of obedience. Irritating circumstances, causing worry and impatience, do not justify an infringement of an explicit duty. How clear is the call of duty! Maybe God is testing you in this very matter of duty. But however you may feel about it or act, be sure that God will justify Himself. He did not allow His own chosen servant to escape a judgment upon his sins, but he revealed His holiness and power, putting to silence the evil murmurings against himself. God's call to duty requires obedience, no matter to what that call may be.

Confirmation is an important rite of the Church. I am not at liberty to lightly esteem it. It has a meaning and a value. It is not a mere empty form. It seals an already covenanted relation. To be confirmed, then, and afterward to forget my duty to the Church of which I am a member, is to overlook the meaning and value of confirmation. When I vow a vow unto the Lord I may not forget to pay it. My act was voluntary. There was no compulsion in it. It was the act of my own free will. Such was my confirmation, and I carried out my heart's desire. Rightfully my pastor and the congregation may expect me to be loyal to my Church. However, it is not a mere question of loyalty to my Church. It is this, it is true, but it is more. For back of my loyalty to my Church is the greater matter of my own personal fidelity to Christ my Saviour. I renounced the devil and all his works and ways, and gave myself to the triune God in faith and obedience unto the end. But for what? To be a Church member? Yes; even more! Personally to establish my allegiance to Christ, the Head of the Church. When I lose sight of this fact already cove-

nanted in my baptism, and when I neglect His Church where I have registered my confirmation-vow, I am disloyal to Christ. This is of some moment. Am I like Peter? Unless my conduct is different I am.



Clear vision is a great practical blessing. To see the core of a proposition as soon as it is submitted is no mean ability. To be able to cut a matter to the quick without useless talk or waste of time is an element in the career of successful men of today. At a glance to see through a problem, and to be able to reduce it to its naked, actual value, is the mark of a keen wit and an active brain. It is in this clearness of vision that, to a great extent, lies the difference between a business man of the first and second rank. Opportunity, for example, is often wasted because the clear vision failed. Perhaps there has been a chance for a noble life to leave some of its fibre interwoven in some great work for the Church. The auspicious moment came, and the opportunity of a lifetime was born. But the vision was clouded. We saw through a glass darkly. Before the glass was cleared the opportunity had disappeared. When the chance of a lifetime has gone men see faith, indeed, works wonders. But with faith we need reliance on God and also self reliance. Observation and experience show the value of these in great emergencies. In solving the problem God has given us in this country we need a clear vision of our responsibility, together with reliance on God and reliance on ourselves.



One way of showing our faith is by giving to the cause we believe in. Lately a great deal has been said about giving. Some things have been wisely said, and not a few had better have been left in cold storage. The gift of a multi-millionaire to missions raised the storm. To our way of thinking a most important premise was overlooked by some, viz.; the fact, as we understand it, that this gift was virtually solicited. But it is not our purpose to discuss this matter. However, it seems to us that a gain has been made in the right

direction if the conscience of the public or any considerable number of the people have been awakened to this matter of gifts for the Lord's work. Some very lax views are held by many, and the Lord's work suffers because gifts are withheld that should be given. Resolutions are adopted by synods and conventions supposed to be practiced at home. It is easy to raise money for church work on paper. But to put money into our church treasuries requires outright giving—doing what we promised.



There are evils in all these things. The demagogue may govern the action, and political wire pulling may fix the basis upon which the organization is to work. Wisdom and good judgment do not always prevail over the machinations of the man who is working for his own ends. But these objections should not find any force in religious or church conventions, and, therefore, should not be mentioned in that connection. If the religious and church people in their meetings follow the machine politics, they must expect that such working will recoil upon themselves and bring discredit upon the meeting in which these means are used. Woe be to that church organization which is managed entirely according to the dictation of some man or set of men! In such meetings harmony and peace and good will should prevail, and the very best interests of the Church should be considered.



Love of God

The Apostles are always exhorting us to continue in the love of God—that is, that each one should entirely conclude in his heart that he is loved by God; and they set before our eyes a certain proof of it, in that God has not spared His Son, but given Him for the world, that through His death the world might again have life. It is God's honor and glory to give liberally. His nature is all pure love, so that if anyone would describe or picture God he must describe One who is pure love, the Divine nature being nothing else than a furnace and glow of such love that it fills heaven and earth.—Luther.

Publishers' Column

The new number of the Luther League Topics will be issued shortly and mailed to subscribers of record in time for distribution before the first Sunday in June. All those whose subscriptions expire or those who want to begin the use of the Topics should order at once to secure the lessons in time. Last quarter we printed the largest edition since the Topics were issued, and the demand seems to continue. It is a very strong evidence that they are received with favor and are becoming more general in use. There are, however, a large number of Leaguers who do not use the Topics. A trial is all that is required. You will surely use them after that. Sample copies will be supplied on request.

In connection with your devotional meetings you will find the Luther League Hymnal of great value to add to the attractiveness of the service. It is also very useful at regular meetings. Wherever it is tried the book is bound to please. The demand for it seems to be on the constant increase. If you do not have it you should give the book a trial. Another edition of both the words and music and the words only editions are now being made. If you want something that will add greatly to the interest in your meeting get this book.

We are firmly convinced that wherever the books of the Luther League Reading Courses are introduced there a better League is developed and greater loyalty and devotion to the Church is manifest. This is because a membership is interested in the doings of the Church. A reading membership is bound to be a live, wide awake membership, one that be-

lieves in knowing all about the Church and can give an intelligent answer for the faith that is in them.

Is yours a membership of this character? If so, you need to develop it by adding the books of the Reading Courses to your library. The books can be had at a very low rate and upon easy terms.

Our badge is in continuous demand. No matter where you go you are bound to see this little emblem which means so much and which is greatly admired by those outside of our denomination. Do you wear one? Are your members supplied? If not, why don't you become an agent for the badge? Liberal discounts are allowed for quantities. It will be worth your while to get up a club order for badges.

Send for our supply circular, with full particulars of all Luther League supplies. LUTHER LEAGUE REVIEW, P. O. Box 876, New York City.

Our Reason

Our reason, without the light and grace of revelation, will not enable us to receive Christ according to the true faith. They who believe that Christ is in nothing higher than a holy man and wise teacher, or than one of the prophets, still walk in darkness, and do not truly know Him.—Luther.

Right Riches

It is not a sin to possess property and a family; but thou art forbidden to convert thy possessions into thy masters; thou must remain *their* master and cause them to serve thee.—Luther.



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Greater New York

—The new St. Peter's Church, Rev. Dr. A. B. Moldenke pastor, will be consecrated on Sunday, May 14.

—On Tuesday, March 28, the Grace English Lutheran Church was organized in the Bronx. For the present services will be held at the Arcanum Hall, Webster avenue, near 196th street, opposite the Third avenue "L" terminal. The Rev. John Schiller, of 915 Cauldwell avenue, who founded the mission, will preach until a permanent minister is called. The church was organized as a mission last December. It has now twenty members in the church and thirty-five in Sunday school.

—St. Luke's German Lutheran Church, Brooklyn, has accepted the resignation of its pastor, Rev. W. Ludwig, the same to take effect July 1. The congregation has resolved to inaugurate English evening services.

—The Globe and Commercial Advertiser recently published an interview with Rev. Dr. J. B. Remensnyder, pastor of St. James' Church, on the subject of divorce. Dr. Remensnyder emphasized the importance of the family to both State and Church and the necessity of maintaining its purity and integrity; opposed extreme views on the question of the remarriage of divorced persons, maintaining that altogether innocent persons should not be condemned to a celibate life on account of another's sin, and declared that remedy lies in prevention rather than cure. The form of prevention suggested was more guard against hasty and injudicious marriages. Accompanying the interview was a copy of a photograph of Dr. Remensnyder, whom the Globe called "the most prominent Lutheran divine in the United States."

Philadelphia

—St. Stephen's Church, West Philadelphia, the Rev. George Drach pastor, celebrated its fortieth anniversary Sunday, April 30. At the morning service the Rev. Prof. H. E. Jacobs, D.D., preached the festival sermon, at the afternoon service the Rev. G. W. Sandt delivered the anniversary address, and at the evening service the Rev. Wm. A. Schaeffer, D.D., preached the anniversary sermon. A special anniversary offering for the building fund, amounting to about \$500, was made.

—Rev. Geo. Drach has accepted the call of the Foreign Mission Board to act as its secretary, and has resigned St. Stephen's Church, Philadelphia, to take charge of his new work by June 1.

—The sixtieth anniversary of the Bethany German Lutheran Church, Roxborough, was celebrated April 2. A historical sermon was preached by the Rev. C. B. Schuchard, pastor, and an address was delivered by the Rev. J. E. Nidecker, president of the Philadelphia German Conference. In the evening the pulpit was filled by the Rev. Dr. A. Spaeth. The church, which was organized in 1845, now has a communicant membership of more than 750. The membership of the Sunday school is about 500 scholars and teachers.

—Work in the direction of starting a new mission has been begun at Sixtieth and Spruce streets. It is in temporary charge of Rev. H. F. Hehl. Sunday school was opened on April 2.

—Rev. Edwin Heyl Delk, D.D., pastor of St. Matthew's, has been elected president of the Philadelphia County Sabbath School Association.

Chicago

—Rev. B. F. Grenoble was installed as pastor of Immanuel Church on Thursday evening, April 6. The charge to the pastor was given by Rev. T. F. Dornblaser, D.D., and the charge to the congregation by Rev. D. P. Heltzel.

—St. James' and Atonement missions, Revs. Steckel and Pence, pastors, have closed contracts for lots which assure to these new congregations desirable locations for their future places of worship. The one is near Logan square, the other Ogden Park, two of the city's smaller parks.

St. Louis

—St. Paul's Church, Rev. Geo. H. Reen, pastor, has purchased a lot on which to erect its church building at the corner of King's Highway boulevard and Gibson avenue, a very desirable location. The price was \$5,475.

Baltimore

—Rev. Wm. S. Freas, D.D., has resigned the pastorate of Grace Church, Baltimore, and will give his time and service to teaching at the Deaconess' Motherhouse in that city. Dr. Freas will be succeeded by Rev. Henry D. Newcomer, of Silver Run, Md.

Boston

—The Swedish Lutheran congregation in East Boston has purchased the old church of the German Lutheran congregation, which it will renovate and use as a place of worship.

Pittsburg

—The congregation of Bethany Church, Rev. John Weidley, D.D., pastor, reconsecrated its remodeled house of worship on Sunday, April 9, Rev. Charles S. Albert, D.D., of Philadelphia, preaching the dedicatory sermon. The new arrangement of the interior renders it an appropriate and churchly audience chamber.

—The Mt. Zion congregation some months ago decided to take the method of bringing an offering by families toward paying off the debt remaining on the church. At a recent meeting the congregation brought the offering, which amounted to \$1,425.

Buffalo

—The tenth anniversary of the organization of the Church of the Atonement, Eagle street, near Jefferson, Rev. T. W. Kretschmann, pastor, was celebrated by a series of services from April 30 to May 4, at which Rev. F. A. Kähler, D.D., Rev. E. F. Bachmann, Rev. E. H. Boettger, Rev. J. Luther Sibole and others delivered addresses. The anniversary sermon was delivered on Sunday morning by Rev. W. F. Bacher, of Kingston, president of the Synod of New York and New England.

Syracuse

—The Church of the Atonement, organized in June, 1904, and under the pastoral care of Rev. Edwin L. Tucker, has purchased a well located lot and completed plans for the house of worship. The edifice will be of Gothic architecture and of brick. It will cost \$5,000 and will seat

250 persons. It is hoped to have it ready for occupancy by October next.

—Rev. Geo. F. Behringer, D.D., of Nyack, N. Y., was on Easter Monday elected to succeed Rev. F. E. Oberlaender in the pastorate of Mt. Tabor German Lutheran Church on Butternut street. The election was unanimous and was not preceded by a trial sermon.

—Rev. William M. B. Glanding was unanimously elected pastor of the First English Lutheran Church at a special meeting of the congregation April 5.

Scranton

—St. Paul's mission, Park place, Rev. W. S. Heist, pastor, which has recently come into possession of two fine lots, has resolved to begin the building of a new church edifice this spring.

Charleston

—St. Matthew's Church, Rev. W. A. C. Mueller, pastor, is to build a large and well arranged Sunday school building, costing \$6,000.

Louisville

—The handsome new edifice of the First Lutheran Church, Rev. S. S. Waltz, pastor, is nearing completion. The time for consecration has been fixed for Sunday, May 28.

Minneapolis

—St. John's English Lutheran Church has called the Rev. A. F. Elmquist, of Duluth, to be its pastor.

—Mr. C. A. Smith, who recently made such a generous gift to Bethany College, has since given a completed church, costing \$35,000, to the congregation to which he belongs. He also paid off the indebtedness of Grace Lutheran Church, of the same city.

San Francisco

—The First Church has called Rev. G. H. Hadlock to the pastorate, subject to his admission to California Synod. The pastor-elect is giving a series of illustrated lectures on his European travels.

Portland

—A new church building is being reared by the Swedish Lutheran Church in this city. A lot has been acquired recently and subscriptions taken to the amount of \$7,500.

Miscellaneous

—St. John's, Allentown, Pa., Rev. S. A. Repass, D.D., pastor, having undergone a complete renovation of the interior, was consecrated on April 9. The improvements cost \$20,000, and have been in progress for about a year.

—The Lutheran Church at Schenectady, N. Y., Rev. U. H. Graves, pastor, has a beautiful new church edifice ready for consecration some time this month. When it is complete the property will be worth about \$50,000.

—The recent tornado which passed over Louisville, Minn., and which destroyed about \$100,000 worth of property, killed three persons and injured a large number of others, also destroyed the Norwegian Lutheran Church, belonging to the United Synod. The church was valued at \$20,000.

—The new revised and completed Church Book of the Augustana Synod is now ready. It is a

revision of the Church Book of 1898. In its arrangement it follows the order of the Swedish Book and is a complete translation of the same, and in this particular an improvement on the edition of 1898.

—Rev. G. W. Mechling, D.D., of Lancaster, Ohio, celebrated the fortieth anniversary of his pastorate in St. Peter's Church on April 30.

—The forty-ninth annual commencement of Irving College will begin with the annual reception of the president to the classes of '05 and to the friends of the college on Saturday evening, June 3. The baccalaureate sermon, by Prof. S. A. Orr, D.D., LL.D., of Springfield, Ohio, the morning of June 4; the annual address to the college Y. W. C. A. on the same evening; the alumni exercises on Tuesday morning; meeting of board of trustees that afternoon; the music recital for graduation that evening, and the commencement on Wednesday, June 7, will comprise the commencement exercises. The enrollment for the year has been the largest in the history of the college. The college has twenty-four pianos and two pipe organs that are in use six days in the week by over 125 music students. Some time ago President E. E. Campbell, of Irving College, presented to the Zion Lutheran Church, of Harrisburg, an individual communion service. The gift was greatly prized by the congregation. Mrs. Julia Hurst, widow of the late Jacob Hurst, who was a prominent merchant of Mechanicsburg and an elder in Trinity Lutheran Church, has perpetuated her husband's lively interest in the college by presenting a handsome gold medal with a pretty diamond setting to that student in the college who makes the highest average grade in the regular course. The medal is known as the "Jacob Hurst General Excellence Medal."

Tour to the Canadian Rockies, Lewis and Clark Exposition, and Yellowstone Park

On account of the convention of the American Medical Association, to be held in Portland, Ore., July 11 to 14, the Pennsylvania Railroad Company will run a personally conducted tour, visiting the beautiful resorts in the Canadian Rockies, Seattle, Tacoma, and Portland, allowing four days in the latter city for attending the sessions of the convention and for visiting the Lewis and Clark Exposition, and five and one-half days in the Yellowstone Park, a full and complete tour of that wonderland. Tickets covering every necessary expense *en route*, except hotel accommodations in Portland, will be sold at the very low rate of \$215 from all stations on the Pennsylvania Railroad, except Pittsburgh, from which the rate will be \$210. A special train of high grade Pullman equipment will leave New York, Philadelphia, Harrisburg, and Pittsburgh, Monday, July 3. The route will be via Chicago and St. Paul to Banff Hot Springs, Laggan, and Glacier, in the Canadian Rockies, thence to the Pacific Coast. Returning the route will lie through the States of Washington, Oregon, Idaho, and Montana, to the Yellowstone Park, and thence via Billings and Omaha to Chicago, reaching New York on July 26. For further information consult Pennsylvania Railroad ticket agents. A descriptive itinerary will be sent on application to Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

Luther League



Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

OFFICERS

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727 Walnut street, Philadelphia, Pa.
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REV. GEO. H. SCHNUR.....Topic Secretary,
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All communications regarding membership, constitutions, etc., should be addressed to the General Secretary.

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Secretary, Grace BEDENBAUGH.....Pomaria.

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President, REV. JOHN A. ZUNDEL, 319 Eighth
street.....North Fargo, N. D.
Secretary, PROF. R. BOGSTAD.....Moorhead, Minn.

NEW YORK

New York District

—The illustrated report of the Buffalo convention of the Luther League of America was presented at Holy Trinity Church before the Leagues of Holy Trinity and St. James on Friday evening, April 28, and before the League of the Atonement on May 4. The report was interspersed with pictures of many of the business and ornamental buildings of the city, and concluded with views and a comprehensive description of Niagara Falls. Other Leagues in the district will hear the report.

Rhinebeck District

—The Luther League of St. Peter's congregation, Port Jervis, has recently installed and paid for electric lights in the church, and has also

started an organ fund. The League numbers 115 members.

Albany District

The annual meeting of the Luther League of the Church of the Redeemer, Albany, Rev. H. Douglas Spaeth, pastor, was held on April 11. The following officers were elected: President, Louis C. Smith; vice president, Miss Minnie McDowell; secretary, Miss May Stafford; treasurer, Bernard Brohm. Reports of the officers showed that the League has been prospering during the year, thirty-three members having been added, making a total of ninety-two, the activity of the members showing itself in many directions.

—The Luther League of the Second Lutheran Church, West Sand Lake, Rev. C. R. Gruver, pastor, has taken a \$5 share in the Young People's Foreign Mission work in India.

D. and H. District

—A Junior Luther League has been organized in the Mission Church at Oneonta, N. Y., Rev. Henry Manken, pastor. The roll numbers thirty-five. It uses the League Topics, and those Sundays designated as missionary days it constitutes itself into a Children's Mission Band. It has subscribed to one share of the "Y. P. Mission Movement," and will also endeavor to fit up one of the rooms of the church, calling it the League Room. Miss Bruce, Mrs. Manken and Mrs. Hawkins constitute the supervising committee. A Senior League is talked of.

PENNSYLVANIA.

Berks County District

—The Berks County District Luther League convened in the Lutheran Church of Birdsboro, Rev. L. H. Gable, pastor, on April 13. George M. Jones, Esq., is president of the district. Nineteen local Leagues were represented. Revs. J. F. Snyder, J. H. Raker and Dr. Horine conducted the services at the different sessions. Papers on "Preparatory Work of the League" and "Theodore Fliedner" were read by Earl N. Sterner and Miss Jean C. Glove. A discussion on "Where the League Fails" followed. The convention was royally entertained by the members of the congregation, who provided them with a bounteous repast. Two addresses by Rev. A. M. Weber and A. Raymond Bard were delivered in the evening.

Lancaster District

—Trinity Luther League, Lancaster, Rev. J. C. Whitteker, D.D., pastor, is using the Topics at the Sunday evening service, which is proving to be profitable and interesting.

—A gathering of the Leagues of Lancaster will be addressed on June 14 by prominent speakers at Emmanuel Church.

Upper Lehigh Valley District

—The twenty-second convention of the Upper Lehigh Valley District League will be held in Trinity Church, Lehigh, Rev. J. H. Kuder, pastor, on May 23 and 24. A program of timely and practical topics has been prepared. Each League is entitled to three delegates besides the pastor. There are nineteen Leagues in the district.

Allentown District

—The Luther League of St. Luke's Church Bethlehem, presented the church with a set of altar cloths.

Northeastern District

—The twenty-fifth semi-annual convention of the Northeastern District Luther League was held in St. John's Lutheran Church, Honesdale, on Tuesday. Fourteen societies of the Lackawanna Valley were represented by eight pastors and forty-five delegates besides numerous visitors. The church was decorated with the Luther League colors. At the morning session Rev. H. A. Behrens, pastor of St. John's Church, extended a hearty welcome to the visitors and delegates in the name of the local League, church and community. A response was made by the president. The president reported \$30 paid in for the salary of the general secretary, and the extension committee that four new Leagues would apply for membership at the next convention. The treasurer reported receipts from dues and offerings for six months \$67, and expenditures of \$48. Rev. E. F. Ritter reported \$80 received toward the \$100 subscribed for Luther League Hall at Muhlenberg College, Allentown, Pa. An interesting paper on "The Topics and Luther League Review," the official educational and devotional journals of the Luther League, was then presented by Clarke Heller, of Wapwallopen. Mrs. Ray Phillips, of Christ League, Wilkesbarre, read a paper on "The Reading Course." William Dilg, of Kripplien Christi League, Wilkesbarre, read an interesting paper on "The League: Its Objects and Achievements." At the afternoon session William Schuler, of Holy Trinity League, Scranton, presented a paper on the subject "Your Benevolence Dollar: Where It Goes and What It Accomplishes." The fourth topic, "Conventions, Purposes and Results," was presented by Will Hagerty, president of the Young People's Society of St. John's, Honesdale. The following officers were then elected for the



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ensuing year: President, P. Walter Banker, Wilkesbarre; vice president, W. Good, Hobbie; recording secretary, Will Hagerty, Honesdale; treasurer, Francis Kantner, Wilkesbarre; statistical secretary, J. Romeo Miller, Wilkesbarre; corresponding secretary, Anna Creefer. P. Walter Banker and Will Hagerty were elected delegate and alternate, respectively, to the State convention at Williamsport. An invitation to hold the fall meeting at Hobbie was received and referred to the executive committee. The speaker of the evening session was the Rev. J. O. Schlenker, of Hazleton, former president of the Wilkesbarre Conference and pastor of the largest Protestant church in Luzerne County. His subject was "Mission Work Among Foreign Speaking People of Our Church." His address showed accurate knowledge of the subject and a disposition to fairly face and earnestly grapple with the difficulties involved. The offering, which amounted to \$24, was given to the Slavonian Mission Fund. After the evening service the delegates were entertained in the lecture room, where a program consisting of piano solos and recitations was rendered and refreshments were served.

Northwestern District

—The Luther League of St. John's Church, Erie, Rev. Gustave A. Benze, pastor, presented to the church a new altar, which was consecrated on Holy Thursday.

Williamsport District

—The Luther League of St. John's Church, Northumberland, Rev. C. R. Botsford, pastor, contributed this year \$125 to a fund to pay the church debt.

Clinton Centre and Union District

—The Luther League of Salona, Rev. B. B. Uhl, pastor, was organized last December, and encouraging progress has been made. The society has been growing steadily. The church of which this society is an auxiliary is also growing, having received eighteen new members within the past two months.

Pittsburg District

—The Luther League of St. Paul's Church, Beaver Falls, numbers fifty members. Meetings are held every second Sunday, one devotional and the next business. The Topics have been adopted. The officers are: President, H. B. Thumma; secretary, Miss Caroline Michel; treasurer, Miss Henrietta Weiners; organist, Miss Elsie Kruckenberg.

Greensburg District

—The quarterly convention of the Greensburg District League was held in Holy Trinity Lutheran Church, Jeannette, Rev. J. J. Brubeck, pastor, Thursday evening, April 27, with a very fair attendance. The subject, "The Leaguer's Opportunity," was ably discussed by Rev. W. Asher Billheimer, of Youngwood, and Rev. G. W. Spiggle, of Youngstown. A paper on the topic, "How to Get the Members to Take Part in the Discussions of the League Topics," was read by Anna M. Landis, and followed by an excellent talk on the same subject by Rev. A. L. Yount, D.D., of Greensburg. The choir rendered special music. The summer meeting of the District League will be held at Scottdale.

Luther League Supplies

Luther League Topics

These are the most complete yet issued for use at young people's devotional meetings. The Lessons refer to the Gospel for each Sunday. They are both biblical, historical and missionary, and contain scriptural references, illustrations and suggestions. Junior Studies and Daily Bible Readings are also included. They are largely used and deserve to be adopted by every Lutheran Young People's Society.

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LUTHER LEAGUE REVIEW,

P. O. Box 876,
New York, N. Y.

—On Wednesday evening, March 22, a meeting of the young people of Zion's Lutheran Church, Harrison City, was held at the request of the pastor, Rev. J. Shunk, and a Luther League was organized. The following officers were elected: President, Mr. E. M. Shuster; vice president, Mr. C. Holtzer; secretary, Miss Olive Hines; treasurer, Mr. James Fink; organist, Vaughan Shunk. The League began with about twenty members, and has already grown to forty. The Topics, Review and Hymnal are all in use by this League. The prospects for much good are very bright.

—The Luther League of the Lutheran Church at Ligonier, Rev. H. L. McMurray, pastor, took a life membership in the Church Extension Society by the payment of \$50 into the treasury of that society as a Lenten offering.

—A Junior Luther League of nearly fifty members has been organized at Jeannette, and a special line of mission work will be taken up in connection with the proposed plan of the Penn Junior League, which numbers fifty members. The Leagues will educate a girl in the India mission school.

—The Luther League of Holy Trinity Church, Irwin, Rev. S. K. Herbster pastor, was largely instrumental in securing funds for the purchase of a new pipe organ which was consecrated on Sunday, April 30. The organ is a two manual Moller instrument, costing \$1,600. One half the purchase price is a gift from Mr. Carnegie.

OHIO.

Springfield District

—A good rally was held by the Springfield District League on Friday evening, April 14. It was held in the Fourth Lutheran Church, Rev. A. H. Smith, pastor, and was well attended. An excellent and instructive address was delivered by Rev. C. K. Hunton, of Columbus, Ohio.

—The Luther League of St. James' Church, Tuscarawas, Rev. C. P. Weiskotten, pastor, recently celebrated its first anniversary. It now numbers about forty members and proves itself a great aid in the church work.

—At 6 o'clock matin service was conducted under the auspices of the Luther League of St. John's Church, Findlay, Rev. W. G. Dressler, pastor.

MARYLAND

Baltimore District

—The spring meeting of the Baltimore District Luther League was held in the Church of the Reformation, Rev. U. S. G. Rupp, pastor. The members and their friends listened with great pleasure to Capt. Wm. Stork's lecture on "The Battle of Gettysburg."

ILLINOIS.

Chicago District

—At the annual meeting of the Chicago District League in January the following officers were elected: President, Mr. M. A. Munson;

treasurer, Mr. Louis Lindseth; corresponding secretary, Miss Sophie L. Hasselfeldt; recording secretary, Mr. Peter Anderson. General Secretary Rev. L. M. Kuhns worked among the local Leagues from March 25 to April 3. Three rallies were held: one on the South Side of the city, March 26; one on the West Side, March 31, and one on the North Side, April 2.

—Monday evening, May 22, the spring convention of the Chicago Luther League will be held at St. Simon's German Lutheran Church, Spaulding avenue and Pierce street, Rev. Chas. Knudten pastor. Among the speakers for the evening are Rev. C. E. Tiller, Rev. L. Harrisville and Rev. C. K. Solberg, recently of Vermillion and formerly president of the South Dakota State League. The meeting will be followed by a reception given by members of St. Simon's League in their league rooms. Saturday, July 22, has been set as the day for the Luther League excursion to Michigan City.

INDIANA.

—Acting on the suggestion found in a recent lesson of the Luther League Topics, the Luther League of St. John's mission, Anderson, sent for the stereopticon views prepared by the Woman's Home and Foreign Mission Society of the Ministerium of Pennsylvania and held a mission festival on Tuesday evening, April 25. The large audience that gathered in the Sunday school room were much edified by this lecture on the home and foreign field. There are twenty-seven views from the home field, ten from Porto Rico, and sixty-five from India. The descriptions accompanying the views are very good and occupy the whole evening. Both the pictures and information are furnished, and are in the care of Miss Mary A. Miller, No. 3639 Spring Garden avenue, Philadelphia.

IOWA.

—The executive committee of the Luther League of Iowa met at Slater on March 21 to make arrangements for the annual convention. An invitation to meet at Slater was accepted, and the date was fixed as August 29-31. The program is well under way and promises to be a genuine treat. The place is easily accessible from all parts of the State.

SOUTH DAKOTA.

—The eighth annual convention of the State Luther League of South Dakota will be held at Howard, Miner County, May 24, 25, 26, 1905. The general theme selected for this convention is "Work: What, Why, Who, Where, When?" This subject will be considered, as divided, under five sub-topics, the discussion of each sub-topic to be introduced by well prepared papers. A general and practical discussion will follow the reading of each paper. Rev. Luther M. Kuhns, the general secretary of the Luther

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League of America, will be present all three days. He will deliver the main address of the convention. Every local Luther League or Young People's Society connected with a Lutheran congregation within the State having membership in the the State League or intending to apply for membership at this convention, is entitled to send two delegates. All delegates must present proper credentials to the committee on credentials. Delegates and others expecting to attend the convention should in good time send notice of their coming, stating when and over what road they will come, to Miss Carrie Hegdahl, Howard, R. F. D. No. 2, S. Dak. C. K. Solberg, president.

James River Valley District

—This District League was recently organized with seven local leagues and several others prospective.

OREGON.

—The Luther League of Zion English Lutheran Church has made a Lenten offering of \$50 to the General Council Church Extension Society, thus securing life membership in that body.

—Luther Day at the Fair is now beginning to take definite form, and the day appointed is Sunday, July 30. All the Lutherans in the city, save the "Missourians," will take part. We are arranging for the use of either the Marquam Grand Theatre or the armory, for the occasion, and we intend to have an all day service. Preaching services in the morning, a polyglot conference in the afternoon, and a young people's service in the evening. Of course, we need some Luther League workers for the evening. We hope Secretary Kuhns will come and some other prominent Luther Leaguers. We want several strong men for the several other services. We are anxious to hear of anyone who intends coming West, and more than that, will not the Eastern Lutherans arrange their Western trips so as to be here at the time mentioned? Such a meeting will mean much for our cause in this Western world. Let us hear from you at an early date. J. A. Leas, 382 Jefferson street, Portland, Ore.



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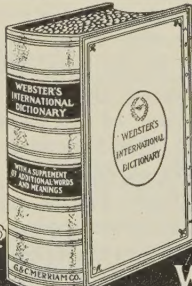
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In the Corn Country

Within the last few years a change has come in the agricultural conditions of Nebraska. The general improvement has been marked. Tillable land has doubled in value. The farm products have been bringing better prices. Attracted by the altered and advantageous conditions of country life, many new settlers have entered the State and bought or taken up land. Here corn is king. Recognizing these changed conditions, and desiring to promote the general farming interests, the Union Pacific and Northwestern railroads have been running "corn specials" through the State for the purpose of acquainting the farmers with the best methods of selecting their seed corn. It is worthy of note that the railroads, that have been so important a factor in the development of the West, are interested in acquainting the farmers with the discoveries valuable to them made at the agricultural colleges. Recently the Union Pacific Railroad sent one of these corn specials through Nebraska, and crowds of farmers gathered at every station to listen to the addresses by specialists on this important subject.



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Book Reviews

CHURCH HISTORY FOR THE PEOPLE. By George Henry Trabert, D.D. Illustrated. Second Revised Edition. Pp. 472. \$2. Pilger Publishing House, Reading, Pa.

This popular history of the Christian Church, first published seven years ago, has exhausted its first edition and is now sent forth in revised form. The statistics have been carefully revised and the great advancements, especially on the mission field, noted. It is prepared and suited for the use of layman, popular reading courses, Bible classes and academies. The illustrations are numerous, but some of them should be of an improved and more modern character. Beginning with the days of the Reformation, large emphasis and space is given to Lutheran history (perhaps at times disproportionately so), thus giving the volume special value to Lutherans. The book supplies a need—we must have many popular books along theological, devotional and historical lines.

THE PASTOR AND MODERN MISSIONS. A Plea for Leadership in World Evangelization. By John R. Mott, M. A., F. R. G. S. Pp. 249. \$1 net. Student Volunteer Movement for Foreign Missions, 3 West Twenty-ninth street, New York.

This volume furnishes to Christian pastors a strong appeal for their interest in missionary work, with directions and suggestions as to the method of imparting such interest in their work. The conditions in the non-Christian world at the present day are first presented; then successively the power of the pastor as an educational, financial, recruiting and spiritual force in the world's evangelization. An appendix suggests best books for the pastor's missionary library. It is an informing, suggestive, stirring book for every minister.

THESE LITTLE ONES WHICH BELIEVE. A Plea for Early Baptism. By J. A. Hall, D.D. Pp. 115. 75 cents. Lutheran Publication Society, Philadelphia. Published for the author.

A most discerning and well written discussion of the questions involved in the Baptism of children. Five chapters prepare the way for a clear statement of what Evangelical Faith is, the definition being reached by the warding off of misconceptions, the conception of Faith's Object (Christ), and the relation of Love and Faith. Regeneration and its relation to Baptism, Child Faith and Infant Baptism are then elaborated. We like the spirit

of the discussion and its clearness. Many and most of its distinctions and definitions are keen, Scriptural and true. We cannot consider the definition of regeneration Scriptural, however; according to the Word of God, regeneration is the act of the Holy Spirit through the means of grace by which man is enabled and led to believe, thus preceding faith in the order of salvation. It is this wrong definition which, we believe, leads to the statements on pages 100 and 101, distinguishing between a work of Christ wherein He implants the new life in Baptism, and a following act of the Holy Spirit, engendering personal faith; how can there be any conception of a new life in the soul when faith is not there? We heartily commend the volume for study to the many who are interested in the subjects it discusses.

FOR THE SAKE OF THE FAITH. Four Stories of the Times of the Reformation. By M. Rüdiger. Translated from the German. Pp. 128. 50 cents. German Literary Board, Burlington, Ia.

The stories of Henry von Zütphen (1521); Berthold Amsteg (1524); James Jansz Graskwinkel (1552); and Anne du Bourg (1558)—all of them faithful witnesses to the Reformation truth—are here attractively told. Little biographical gems from those troublous times, they serve to light up the history of that century, making us see it as its turmoil affected men and women in ordinary life. This is the special value in the reading of the stories, aside from their inspiration to our personal faithfulness.

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Junior League Life. May

CONDUCTED BY REV. C. ELVIN HAUPT, D.D., LANCASTER, PA.

Historic

May 4—Dr. Martin Luther returned in 1521 from the city of Worms, where Charles V, the Emperor of Germany, had called him to appear before a diet or court of adjustment of national affairs, to which he had most heroically gone and where he made a most brave confession: "Here I stand. I cannot do otherwise. God help me! Amen." He had passed away from the beautiful Rhine and Baden and was homeward bound to Wittenberg on the Elbe River (not far from the city of Berlin), but when about half way thither, near Eisenach, where he went to school, and Erfurt, where he attended the university and found the Latin Bible, he was stopped by a party of men, who, with much show of roughness, took him prisoner, threw over his shoulders a military cloak, and on horseback took him through a wild forest to a castle on a hill called the Wartburg. It was to save Luther, however, that this was done by order of the Elector of Saxony, Frederick the Wise, and these men retained Luther, who was dressed in the suit of a German knight, for some time, during which he translated the New Testament into the German language, which was completed during the ten months of his stay.

1498, May 23—On this day occurred the martyrdom at Florence, in Italy, of Jerome Savonarola, a most earnest herald of the Reformation age and preacher of repentance. He was born in 1452.

May 26—Emperor Charles V, in 1521, at the close of the hearing of Dr. Martin Luther at Worms, pronounced him a heretic and outlaw under the ban (of expulsion) of the Empire, and no one was to harbor him or give him food or drink under pain of incurring the charge of high treason, but "to seize him, wherever found, and deliver him under sure guard to the Emperor."

The 28th day of May of 1577 saw the completion of the Formula of Concord, or Bergic Book, composed by Andrea, Chemnitz, Selnecker, Chytraeus and Musculus, five of the most able Lutheran scholars living at that time. It was an attempt to settle points that were questioned among the great teachers of the Lutheran Church.

—✠—
"The Kingdom grows one soul at a time."

Hints

Note down good illustrations "upon the spur of the moment." Memorize the most beautiful hymns.

Graduate the Juniors into the Senior League at a given age. Talk to the young of good morals and good manners. The Kingdom grows one soul at a time.

—✠—
Individual lives are intended to expand.

—✠—
"The Atonement and Modern Thought," by Dr. Remensnyder, noticed in our April issue, is again mentioned because every young Lutheran needs, especially at this time, to know the teachings of his Church on this important subject, and because Dr. Remensnyder in this book has written of it in a style easily followed and which renders his thought readily to be comprehended and digested by young people. Leading reviews and theological writers are giving it commendatory notices, a few of which are appended in part:

The Rev. Henry E. Jacobs, D.D., LL.D., Dean of Evangelical Lutheran Theological Seminary, Philadelphia: "The book of Dr. Remensnyder on 'The Atonement and Modern Thought' is a very readable and solid defense of Scriptural doctrine. The author fearlessly and ably maintains the position on which the theologians of the Reformation period rested against current theories either directly antagonizing or seriously modifying it."

Rev. T. E. Schmauk, D.D., in "The Lutheran Church Review," says: "This work surveys the great doctrine of the Atonement in a series of twenty-nine brief sketches. Each of these sketches views the Atonement from a different angle, whether scriptural, historical or in reply to present day objectors. But the volume deals with modern conditions throughout, and is intended to meet the loose thinking of the day on this subject."

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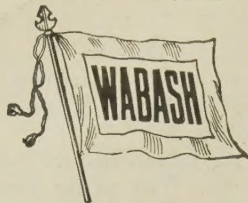
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